

THE RELIGIOUS INSTRUCTOR.

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UNDER THE SUPERINTENDENCE OF SEVERAL MINISTERS OF
THE PRESBYTERIAN CHURCH.

VOL. I.]

APRIL, 1811.

[No. VIII.]

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Carlisle

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1811.

ADDRESS TO CHRISTIANS

(CONTINUED.)

It is a *cheap way* of diffusing the knowledge of religion. The tracts are in general small. They may be had at a very reasonable rate; and the person who will devote a small sum annually for this purpose may convey to many hundred people in the course of a year, the knowledge of the way of salvation by a crucified Redeemer. A farthing, a halfpenny, or perhaps a penny, which would furnish but a scanty relief to the bodily wants of the poor and the destitute, will purchase a religious tract, plainly and affectionately directing the sinner to the Lamb of God, which taketh away the sins of the world. None will grudge the pittance, or complain that this is a dear way of doing good to the souls of men. It will be indeed difficult to say, in what other way there is a probability of so much good being done with so small a sum.

It is *not so likely to give offence* as some other methods of doing good. When we speak to a neighbour or a stranger on divine things, he is apt to consider us as assuming the place of a master, and setting up for his superior in knowledge and goodness. Pride instantly takes the alarm. He scorns to be dictated to, as he perceives it. His heart is steel'd against counsel, and a tart answer, expressive of disdain is all the fruit of our labour. But when a little tract is put into his hands, the teacher is not the giver of the book; but a third person, or absent, *lettered sage*. It is read apart from him who gave it. The idea of inferiority, which was so mortifying, is removed. There is not that sameness against the paper and print which was raised by the presence and living voice of the instructor; and he listens with greater candour and patience. This method has more the appearance of a person's teaching himself, than when he is spoken to by another, and is on that account more agreeable to his feelings; and the truth is more readily received. Some are accessible in no other way.

It is *more extensive in its use* than any other method of conveying religious knowledge which a private christian can employ. Personal instruction must, from the time it requires, be limited to few comparatively. A religious tract contains a plain, serious and striking lecture on the salvation of the soul. It would require half an hour to deliver its contents; and they might slip out of the memory, and could not afterwards be recalled. But it is given away in an instant.

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BIOGRAPHY.

God's sovereignty is observable in the bestowment of grace as well as other blessings. How hardly shall they that have riches enter into the kingdom of heaven!—Few rich men in any age or country, become christians. Not many mighty, not many noble are called. God has generally chosen the poor of this world, that they may be rich in faith, and heirs of the kingdom. Yet in every age, he has shown, that he takes some from among the rich and influential, as well as from among the poor and despised of this world. Witness, in modern times, a Thornton and a Wilberforce, distinguished ornaments to vital religion in England. Our own country also has produced similar instances. It is a fact well worthy of notice that of late, several respectable gentlemen of the bar, in different states, have not hesitated to come boldly forward, as the able champions of evangelical religion. The person, whose life we now present to our readers, was a firm and avowed advocate for religion. It is desirable that some variety as to character should be observed in our biographical department. Most of the persons whose lives have been published in this Magazine, have been ministers.—We now present to our readers the life of a man bred to the profession of the law. A character more known and celebrated in the world, might no doubt have been selected. But we hope that the perusal of the following sketch may not be without benefit.

Ed.

SKETCH OF THE LIFE OF SAMUEL MILLER, ESQ.

A true delineation of the characters of persons of uncommon worth, after their decease, is for the benefit of the living, but it is a delicate and difficult task. Besides the partiality of friends and the amiable inclination, which is felt by the benevolent heart to forget the failings or vices of the dead and to dwell only on their virtues, the desire of soothing the sorrows of friends, and perhaps in some instances of gratifying their vanity, may induce the giving a representation not strictly conformable to truth. Hence it is that eulogiums on the dead are seldom just representations of their characters. The picture is generally too highly coloured. But it is believed that the character of Samuel Miller, Esq. is, in most respects, eminently worthy of being presented as a pattern for imitation. It is suited to stimulate the exertions of the young, to excite the slothful to activity and diligence, to enliven and edify the christian, and to exemplify, in a striking manner, the efficacy and the value of true religion.

Samuel Miller was born in West Springfield, Massachusetts, in the year of our Lord 1764. For his early education, he had only the advantage of the most ordinary schools. At the age of twelve years, his father, who was a mechanic, (a shoe maker) put him to learning his own trade.— This, together with agriculture, for which he entertained through life a peculiar fondness, constituted his employment for some time. When he had arrived at the age of about seventeen years he experienced a fit of sickness, which, afterwards, seemed to settle in one of his legs: and he was in a great measure confined by lameness for the term of three years. At this period, the powers and bent of his mind began to disclose themselves; and his habits of industry, which so greatly distinguished him through life, were rapidly forming. His intervals of relief from pain were occupied by application to books, and he ever sought relief in the hours of distress by the exercise and improvement of his mental faculties. Without assistance, without instruction, he gained a considerable knowledge of some branches of the mathematicks, viz. geometry, navigation and surveying; and even applied himself to the study of the Latin language. In the beginning of the year 1785, he removed to Wallingford, in Vermont, and not long afterwards, commenced the study of the law.

Of Mr. Miller it may be said more truly than of almost any other man, that, in all these respects, in which he rose superior to the common rank of men, he was self-made. Possessing natural powers of mind perhaps not singularly extraordinary, and not having enjoyed the advantages of an early liberal education, he had many embarrassments to encounter in the study and prosecution of a profession, in which, every advantage of talents and erudition not unfrequently fails of ensuring success. But diligence and perseverance were his most distinguished traits; and in these he has been rarely surpassed.

He was licensed to practice Law by Rutland county Court, at the March Term A. D. 1787; and in May following, he settled at Middlebury. He is numbered among the first settlers and fathers of the town. Of those, who were inhabitants at the time he came to Middlebury, only a small number are now counted among the living. He took an early interest in the affairs of the town, and was a very active promoter of whatever tended to its improvement. By his unremitting assiduity he soon gained a standing among the first lawyers in the state, and steadily maintained it through life. Few men have ever united so much business with so much reading, so much attention to friends and so punctual a discharge of all the relative and social duties. Mr. Miller was of an ardent and sanguine temper; warm in his feelings and attachments; his friendship was active and useful to its objects; and his liberal charity has been too often felt by the poor and distressed of his neighborhood to be soon forgotten. Though he more than once represented the town of Middlebury in the Legislature of the state, he ever preferred the enjoyments of domestic and private life to the honours and allurements of civil promotion. He was one of the founders of Middlebury college, and a member of its Corporation; and the institution owns him among its most liberal and active benefactors. He was admitted a member of the Massachusetts Agricultural Society in 1797. The honorary degree of Master of Arts was conferred on him, by the corporation of Yale college, in the year 1801.

But the growing excellence of his character was his cordial reception and practice of the religion of the gospel. Few persons, it is believed, have exhibited a brighter example of the power and efficacy of christianity than Mr. Miller, in the latter years of his life. In the fall of the year 1805, when surrounded by worldly prosperity, when religion could not be said to be fashionable in Middlebury,

when, indeed, he would be sure to incur from many the reproach of singularity and superstition, and when no earthly motive can be conceived to have influenced his determination, he made a public profession of his faith, and avowed himself a humble follower of the cross. From that time, he took a very active and decided part in the cause of his Lord and Master; and seemed to be honored by him, by being made at once a pillar in his church. He was a very useful member of *that branch of it*, to which he belonged. He was prompt in the discharge of whatever he deemed to be duty. It may truly be said of him that he was "diligent in business, fervent in spirit, serving the Lord." He took peculiar pleasure in the company of the ministers of Christ, and his house was ever open for their reception and entertainment.

He was a member of the Vermont Missionary Society, and from its establishment was annually chosen one of its trustees.

For the last year and a half of his life, he was peculiarly "tried, and (judging from the fruits) purified, in the furnace of affliction." A cancerous affection, which as it now appears, had pervaded his constitution, broke out in his leg a little below the knee. It progressed slowly for a number of months, during which he suffered the most extreme pain, until all hopes of saving life except by amputation were taken away. When the necessity of that step became evident, he took his resolution; but distrusting his own natural fortitude, he at first looked forward to the "*day of dread*" with considerable anxiety. But his reliance was on God, and God was his helper. He was enabled to meet and sustain the operation with very uncommon firmness. The limb healed rapidly, and appearances were very promising of a perfect restoration to health. Both he and his friends were rejoicing in the prospects of his prolonged life. But the appearance of a tumour on another part of his body soon evinced that disease still lurked within, and again alarmed their fears. For a short time he was suspended between hope and fear with respect to the event; but, in a great measure submitted the issue to Him, in whose hand was his life. Few persons ever had more to attach them to life. Surrounded by a numerous circle of friends,—beloved and respected, and in possession of all those domestic endearments which confer on life its sweetest pleasures, he seemed to be enchained to the world by every earthly tie. But the lapse of a few weeks decided that the event must

be fatal. He submitted to the sentence of his heavenly Father, not only without mumuring, but with apparent cheerfulness.

For a number of months, he viewed the slow approach of death; and seemed to contemplate his dissolution in all its consequences and relations both with respect to the present and the future world. He conversed upon the subject frequently with his particular friends and those who called upon him. He disclaimed all dependance upon his own righteousness for salvation; spoke in the most emphatic terms of his own unworthiness, and of his hope of salvation in the mercy of God alone through Jesus Christ; and blessed God that in that way he was permitted to hope, that there he might repose his trust. He expressed great solicitude that he might glorify God by his death. He urged on others the importance of an immediate attention to their spiritual concerns. For some time, the eternal interests of his fellow men seemed to engross his whole heart.

The following is an extract of a letter which he wrote about this time to a distant friend.

MIDDLEBURY, Vt. Jan. 3, 1810.

"With grateful reflections I think of past religious privileges. Yet I must acknowledge, that the recollection of them, as well as of all the scenes of my past life, is mingled with regret (and I hope repentance) that so little fruit (if any) has appeared in me, under so much cultivation. I think it would be a great joy to me, could I now reflect that ——— would be about my dying bed, and lead and assist my feeble mind, in forming petitions to the throne of grace for mercy and forgiveness. This favour is denied me. But thanks to God, that I am still surrounded by those, who, I hope, are the friends of God. Higher pleasure is given me by their company than formerly.—Respecting the state of my own soul, I with great pleasure say to you, that, for several months past, the total depravity of our natures; the atonement made by Christ for sin; the unwillingness and opposition of heart which would still prevent any one of the human race from accepting of Christ, were not this opposition subdued by sovereign grace; the promise of God that Christ should have a seed to serve him, or in other words, electing love, and other truths connected with them, as in a circle, have appeared so clearly to be the doc-

trines of the gospel, and so highly exalting the character of God and humbling sinners, that I have been surprised, that any person pretending to take the bible for his rule, could doubt them. But when, on second thought, I have considered, that these doctrines are so opposed to the carnal hearts of sinners who have no eyes to see, my prayers have been excited that such *might* see.

“ Notwithstanding I see these doctrines clearly, this is not sufficient for me. Nothing now will answer for me but a full, a perfect, an unreserved submission and surrender of myself into the arms of Christ, with an absolute abandonment of all which I have done, or can do, as the least procuring cause of my acceptance. I dare not appear at his bar, with the least thought of mentioning any of my good deeds. What defective notions must we have of the perfect unspotted purity of God’s character, and also, of the manner in which sin entwines itself around our hearts, and mixes with all we do, to think that we dare rush on to judgment in our own characters! May sovereign grace prevent me from appearing there in any other character, than that of an humble suppliant at the foot of the cross, seeing so great beauty in the way of salvation by Christ, as to be unwilling to be saved in any other way. O the magnificence, the astonishing greatness of this salvation!—A perfect freedom from sin—with enlarged capacities to see and know God—and enjoy the pleasures that flow from holiness without any mixture of sin!—May God of his infinite mercy grant, that I may be snatched as a brand out of the burning, and not fail of this so great salvation. Let me solicit that you may often in your prayers carry me to the throne of grace, beseeching God, that I may, even in death, be an instrument in his hands for the good of some soul—that even by the manner of my death, I may glorify God, that I may have patience and true christian submission, willing either to live in distress, or die, as he shall please; and that in his own time and manner, I may be admitted into his heavenly presence, for Christ’s sake and for that alone.

“ P. S. Jan. 5th—From the company of friends and a wish (I hope) to employ the small remains of life for the good of souls, I have been so much employed in conversation, that I have had no time to send this. The affection of the lungs is, in a slight degree, subsiding. Still I have not the least ground to flatter myself, that I shall recover. God’s own time is best. Be not disappointed, if you hear of my living for months, nor if I am immediately in

the world of spirits. I hope to hear from you once more on earth and to meet you, where sin and sorrow never come."

It is ardently to be wished that his pressing exhortations may not be forgotten by those, to whom they were addressed. With the most perfect composure he made all arrangements with respects to the concerns of his family and property, which should free the former from embarrassment after his decease. Having given the most minute directions with respect to many things to be done at the time of his death, and with respect to his interment, he patiently waited the summons of his God and Judge, though he frequently expressed his fears that he should be too desirous to leave the world. In the evening of the 17th April, 1810, by the bursting of the femoral artery near the seat of his disease (which he had before anticipated as the probable mode of his death) he received notice that his departure was at hand; and in a few moments, by an apparently very easy death, closed his eyes on all terrestrial scenes; having just entered the 47th year of his age.

By his will he has bequeathed to the Religious Congregational Society in Middlebury the sum of one thousand dollars, the interest of which is to be annually applied for the support of the gospel in said society; and five hundred dollars to the Vermont Missionary Society. He had previously given at different times much larger sums than these to the college.

Some thoughts on the duties binding on the Christian in his intercourse with others.

In all our intercourse with our neighbours, we are directed to one plain, simple rule: "You shall do to others as you would they should do unto you." We are referred also to a simple but most powerful principle, "You shall love your neighbour as yourselves." Now the true Christian will endeavour always to speak and act under the influence of that rule. He will seek therefore the good of his neighbour; and numerous opportunities will probably occur when he may be the instrument of much good to him. He will at least be careful that he do not injure him by his intercourse.

tian will be studious of his neighbour's good to edification.

He will endeavour, by his example at least, to discountenance the practice of *traducing others*. When an absent person is named in a way which tends to discredit his character or reputation, he will immediately set a watch over his lips. He will place himself in the situation of the accused person, and will consider how he himself would wish to be treated were he the subject of accusation. He will regard himself therefore as the guardian of the absent individual. While he discharges the debt which he owes to justice, in expressing his abhorrence of what is really wrong, he will take care, on the other hand, to speak very tenderly of the offender. He will not condemn without sure grounds. He will not hastily or readily join in the condemnation.—He will be very slow in believing all that is reported. He will recollect how much exaggeration there is in the world. And he will consider what might be said by the accused person in his own defence. Where he cannot entirely acquit, he will yet judge tenderly, and with a due sense of the infirmity of human nature, and will rather be silent, or turn the conversation to some other subject, than be loud in the cry against his neighbour.

There is a common and sinful practice in the world, of *holding up absent persons to ridicule*, in which the christian will be careful not to join. It is not here intended to forbid good humoured and innocent reflections on absent friends. There is a way of mentioning their peculiarities without diminishing the regard which ought to be felt for them. But how frequently are a man's foibles placed in so prominent a light, as to obscure his more valuable qualities, and to make him appear so ridiculous, that his influence is diminished, and his character lowered.

Here, therefore, it will be necessary to weigh well our words, as the injury we may do in this way is incalculable. It is possible that, with some of the hearers at least the unfavourable impression which is thus produced, may never be effaced: and if the person who is made the object of ridicule has the reputation of being a religious character, religion itself may be degraded in their esteem by being thus unhappily associated.

It will be allowed, I conceive, to be the duty of a christian to study to promote his neighbour's real good. But how often is a principle adopted, which is destructive of this end? How often is it made the object to please him,

how often is a principle adopted, which is destructive of this end? How often is it made the object *to please him*, even at the expense of injuring him? Few things are more hurtful, and yet few things are more common in the world, than to *flatter* those with whom we converse. This may indeed please them; but how will it please them? By gratifying that vanity which is at once their sin and snare. A christian then will be very cautious in employing complimentary expressions. If he sees another under the influence of vanity, laying wait for a tribute of flattery, he will not conciliate his favour by flattering him. He will please God rather than man. He will consider the future good of the person rather than his present gratification. It is dreadful to reflect how much evil has been done by the prostituting of our speech in the way which is here censured. The most flagitious persons have not only been received into company, but have even been flattered as if they had been guilty of no crime: and though every tongue can be loud in censuring them when absent, no disapprobation is manifested towards them when present. Thus the notions of virtue and vice are confounded; and vice grows bold and hardened, not meeting the shame and contempt which it deserves.

The christian ought also to be careful, lest by an unguarded method of expressing himself in conversation, he should countenance and confirm his neighbour in his sins.

Is a person for instance guilty of excess in *drinking*? A considerate christian will carefully avoid every expression, which may be construed by him into an apology for his vices. He will not therefore commend, at least without due discrimination, the character of another, who may be addicted to the same pernicious habit: nor will he declaim against being too rigid and precise; for however just his remarks might be when made to a hermit in his cell, or however true the words may be, taken in themselves, they may prove very injurious when applied, as they will be, by the person to whom they are addressed. The same rule holds good with respect to every other vice of our neighbour. It is our duty to consider what is his failing, and to guard against strengthening it. This will not indeed be the way to please him; but *to please* must not be the first and principal object in our intercourse with others, though it may and ought to be a secondary one: *to do real good to our neighbour* should ever be the christian's first and principal object.

An ambitious prince, like Alexander, will undoubtedly at the last day be answerable for a dreadful degree of guilt; but let it not be supposed that he alone will bear the whole charge of it. His courtiers will bear a part. Their discourses cherished in him the love of ambition, and the thirst of glory. They fed the flame which consumed him. In like manner it is to be feared, that every man in a superior station has a circle round him which flatters his vices; and pushes him forward in the career of sin, instead of checking him in it. And none do this so effectually as those whose character, profession or age, render them respectable. A word from them, not of explicit approval of vice, for that would revolt their principles and feelings—but of extenuation of human frailty in general, or of ill timed commendation even of candour; any thing, in short, which may be brought distantly to bear in palliation of their failings, will have more weight with them than the loudest applauses of the profligate. Such characters, therefore, ought particularly to weigh their words, lest they should be hereafter found to have encouraged sin.

It is not intended to lay down any precise rule with respect to the duty of *reproof*, or to say in what way it may most effectually, and therefore most prudently, be administered. When injudiciously administered, it defeats its own purpose; but still the christian must remember the command to reprove his brother, and in no wise to suffer sin upon him. He will consider that “he that rebuketh a man shall afterwards find more favour than he that flattereth with his tongue.”

There is another evil against which a religious man will carefully guard in his conversation with the men of the world, viz. the *so concealing his true sentiments* as to appear to think in no respect differently from themselves. It is not enough that he does not directly approve of their maxims and ways of thinking. If he studiously is silent when these are advanced; if he indirectly countenance their modes of living and acting, by appearing to fall in with all they say, and by his shewing no disapprobation of their views and sentiments, he will not act the part of a faithful servant of his God.

Every man who goes into company with others, has duties towards them to discharge; to these the christian will never be inattentive. To his *superiors*, it is his duty, in conversation, to shew respect, “to give honour to whom honour is due:” he will therefore take care to utter nothing arro-

gaut or unfit for his station. In company with his *inferiors* it will be his care to manifest a spirit of meekness, and kindness, and that true condescension which does not appear sensible of superiority. In company with *equals*, his conversation ought to convey the ideas of mildness, good will, and peace, and to aim, as a branch of christian love, to communicate pleasure, and to do good to all with whom he associates. It seems superfluous to urge here the duty of avoiding to give in any way unnecessary pain to those with whom we converse. The duty of love and kindness is so binding upon a christian, that one can scarcely conceive that person to be entitled to the name who can knowingly inflict a needless wound on the feelings of others.

In matters of trade and commerce, a real christian will find abundant cause to guard his conversation. "Between buying and selling there generally wanteth not sin."—"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth." In all transactions therefore of commerce, a true christian will be much on his guard against speaking what is not strictly true for the sake of his own advantage. He will not, in buying, take advantage of the ignorance or necessity of the seller, to depreciate his goods; and, in selling, will rather abide by loss himself than deceive his neighbour by an untruth. It may be said perhaps, that if all this strictness were practised, trade could not be carried on. Undoubtedly it could not, as it too generally is carried on. One of the sacrifices which a christian is called to make for the sake of religion, is to give up many opportunities of gain; and it is in such cases that a conscientious regard to the law of God will discover itself. The man who truly fears God will preserve his integrity inviolable, cost him what it will.—But even in this life he will seldom eventually be a loser by such conduct. For so much value is necessarily affixed, in commercial transactions, to the principles of the parties; and so much confidence must necessarily be reposed in them; that it will not often be found, that the truly upright will ultimately sustain any even worldly disadvantage, from a rigid adherence to the rules of integrity.

From what has been said, the reader may perceive of how practical a nature is true religion. We seldom open our mouths, but we find occasion for the exercise of religious principle. Those, therefore, greatly err who would confine religion to the church or the closet. There indeed principles are acquired; but the world is the theatre in

which those principles are to be carried into exercise. By meditation and prayer the heart is cleansed; but it is in the ordinary intercourse of society that the christian's light is so to shine before his fellow creatures, that they may see his good works, and glorify his Father which is in heaven.

In fine, the conversation of christians should be so regulated that it may "minister grace to the hearers." Let us then guard our words "putting away lying, speak every one truth with his neighbour." "Let all bitterness and clamor, and evil speaking, be put away from us with all malice." "Lay aside all malice and guile, and hypocrisies, and envies, and all evil speaking."—"Speak not evil one of another." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying."

(Ch. Ob.



Various opinions have been entertained in the christian world respecting the points discussed in the following communication, which we have received from an ingenious and respectable correspondent, whose writings are already before the public.—We submit it to our readers without any comments. Each one is at liberty to form his own opinion on points, wherein many pious and learned men differ.

ED.

(FOR THE INSTRUCTOR.)

Some thoughts on the Death of the Witnesses. Rev. xi.

A writer, some time ago, in making some observations on the prophecies, mentions, with seeming approbation, the opinion of Mr. Fleming, upon the death of the witnesses, Rev. xi. that that event had taken place immediately before the beginning of the reformation, in 1516, when the remains of the Taborites and Calixtines, who had fled from the vallies of Piedmont to Bohemia, were persecuted and slain, and popery was triumphant, having none of any note, to oppose it, in all the west: that then the witnesses might be considered, as slain; and that their resurrection was effected by the reformation, by the preaching and establishments of Protestants, (which signifies witnesses) through so many parts of the antichristian dominions.

Some objections are made to this opinion; a principal one of which is the following, viz. That the time of the witnesses,

prophecy appears from the account given of them, to be during the whole reign of antichrist—the period of the reign of the beast, Rev. xiii. 5. ;—of the holy city being trodden underfoot, xii. 25. ; of the witnesses prophesying in sackcloth, viii. 35., and of the woman in the wilderness, xi. 6. is said to be 42 months ; a thousand two hundred and three-score days. A time and times, and half a time, xii. 14. all have the same period, 1216 years. And it is judged, that when the reign of antichrist began, which was the cause, or occasion of the other two, then they also commenced ; so that the periods were to be synchronous, and to end at the same time.

This has been the common opinion of commentators on the subject. Yet it is easy to see that this would be inconsistent with the supposition, that the death and resurrection of the witnesses was about the time of the reformation ; three hundred years ago. Another difficulty rests on that hypothesis, which the distinction Mr. Fleming makes, between *martyria* and *propheteia*, does not satisfactorily remove, viz. how their witnessing, or martyrdom could be said to be finished (as v. 5.) at the reformation, when there has been so much persecution and martyrdom, in many parts of christendom, since that time.

But still, if the witnesses were to continue during the whole period of the reign of the beast, and yet to be slain by the persecuting power of the roman church, a serious difficulty will arise, in accounting for that event. If it was to be effected by that power, it must be, when it had, or shall have sufficient power, for that purpose. But there never has been a time, since the reformation, when such an event could be brought to pass, by that power. Every endeavour was used, and very sanguine expectations were sometimes entertained, that it should come to pass ; but so it has been, in fact, that the power of Rome, so much weakened by the reformation, has been gradually declining ever since. The kings, who had *given their kingdom unto the beast*, for a time, became disaffected ; withdrew their support, and slighted his authority ; until having now lost intirely his temporal dominion, and being led into captivity, he may be truly said to be *made desolate and naked*, and utterly incapable of recovering such a degree of power, as to afford any ground to think, that such an event can be accomplished by him, or under him.

If, therefore, this event has not yet come to pass ; and being an event, so very important, and so particularly revealed, it may be certainly expected ; and if it is so proba-

ble, that the papal power, formerly so terrible in Europe, can never recover strength, so as to endanger the life of the true witnesses, for the religion of Christ; it becomes a serious question; what is that power, which may be permitted to accomplish that event? What are real christians to apprehend, of this kind, in these latter days? What have the lovers of Christ, and of his holy word, to excite their fears, caution and watchfulness for the life of that cause, in which they are engaged?

To lead our thoughts to some satisfactory conclusion, on the subject, it may be proper to consider, what may be meant by the *witnesses*—their *testimony*, and their *death*, and *how far these effects may extend*.

1. The *witnesses* are all christians, who believing in Jesus Christ, and governing themselves by his laws, bear testimony to the truth of the scriptures, and the holy doctrines of the gospel, against all anti-christian corruptions of them, and against all the attempts of sceptics, infidels and atheists, to destroy the christian religion. All these are private and individual witnesses to the truth of the gospel, and against the errors, that oppose it.

2. Associations of christians, called churches, singly or collectively, united in the faith and worship of Christ, and preserving their union, by public confessions, and forms of worship, a discipline, agreeable to the instructions of Christ and his apostles, and the example of the primitive christians. These are more public witnesses, to the world, for the truth of the religion of Christ, and against the corruptions of it.

3. Public establishments have been signal witnesses for the truth of religion and against the errors and corruptions of popery. At the reformation, they were of great advantage to the cause. Without them the protestants could not have succeeded. Union was necessary to their existence, and without agreement in principle, enforced by authority, their union could not have been preserved; nor could they at all have withstood the anti-christian powers, which, under the direction of the Pope, were combined against them, had not several powerful princes embraced their religion, and exerted all their authority and power in support of the cause, until it had succeeded. They were thus eminent public witnesses against the corruptions of the church of Rome. But a great unhappiness was, that they retained one of the worst principles of popery, and while their established articles of faith were a standing testimony against the corruptions of that church, they gave occasion for others to

arise and testify against them, for their persecuting spirit. That evil principle however gradually declined among the reformed, and has, for a long time, been extinguished. Yea even among Roman Catholics, where their power has declined, a greater liberality of sentiment has prevailed, and some of their late writers have endeavoured to clear their church of that irrational principle. It appears indeed to have, for a considerable time, been growing out of credit among them, and the late revolutions in Europe, which have so terribly affected that church, may have extinguished it altogether. This, therefore, is another reason to believe, that the witnesses, if they are yet to be slain, are not to be put to death by that, as a persecuting power.

2. The *testimony* of the witnesses is to the truth of the religion of Christ. By their faith in his word, and obedience to his laws, they give their suffrage in favour of his religion, and against the world, and all that is called anti-christ. This is a testimony, that whether public or private; by individuals or by united bodies, is honourable to Christ, and they shall be rewarded. Matt. x. 32, "whosoever shall confess me before men, him will I confess also, before my Father, who is in heaven." The witnesses, Rev. xi. are understood to be those, who by their faith and worship, preaching and writing, vindicated the truth against the corruptions of the church of Rome, and several writers have shewn, that, even in the darkest times of the reign of anti-christ, there were many who by preaching and other public testimonies, opposed those corruptions and maintained a standing testimony against them. But the testimony of christians, in general, is against all antichristian principles and practices. St. John says, "there are many antichrists. *He that denieth, that Jesus is the Christ, (Messiah). He that denieth that Christ is come in the flesh. He that denieth the Father and the Son,*" i. e. they who deny the divine revelation of the scriptures, or deny God, as he is manifested therein. Christians, the true witnesses, testify against all this.

By the *death of the witnesses*, may be meant not that christianity shall be extinguished; Christ will always have a church, but their losing all public consideration and respect, among the powers of the world; their establishments set aside (as Mr. Frazer supposes) and abolished; or their being so reduced in number and influence, that their voice may not be heard, nor their preaching and doctrines give any disturbance to the men of the world; as in-

timated, v. 10. "And they that dwell upon the earth, shall rejoice over them, and make merry, and shall send gifts to one another, because the two prophets tormented them that dwelt upon the earth."

4. *How far these effects may extend*, none can conjecture, but as Europe or the western empire, is the theatre of the principal prophecies of the book, upon this subject; so that may be the scene of this vision. Religion has in Asia, been long sunk below consideration. Africa is still in a worse condition; and America was unknown, till long after antichrist arose, in the holy city, and the witnesses began their mourning prophecy; but it may be expected, that christians, in all parts, will be greatly affected. The commerce, and intercourse of the different parts of the world, will natively produce something of a community of sentiments upon important subjects, and may introduce similarity of effects.

Now we may return to inquire, if that remarkable event, the death of the witnesses, is yet to come, what is that power which is to effect it?

The prophecy itself points out the agent, which is to accomplish this event; v. 7. "And when they shall have finished their testimony," (when the time of their witnessing is concluded) "The beast, that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them." There is no doubt, but that this signifies the devil, who inspires and conducts the instruments and agents of his enmity against God, and his saints, and his religion. In chap. ix. he is called the *angel of the bottomless pit*, and his name is given, in hebrew and greek, *abaddon*, and *apollyon* i. e. *the destroyer*. There, he is the king of the saracen powers, conducting Mahomet and his successors to their destructive victories. In xii. 9. &c. he is called the "great Dragon," (serpent) and his appropriate names are given him, "the old serpent, the devil and satan, who deceiveth the world;" and while the woman (the church) was travailing in birth, to bring forth the man-child, (that prosperous condition of it, that succeeded the accession of Constantine and the powers of the empire to the church) was "standing ready to devour the child, as soon as it was born." ver. 4.

Some times he is identified with the persecuting roman pagan empire; xii. 3. some times with the persecuting popish empire; xiii. 1. the latter being a continuation of the former, and sometimes he is distinguished from both, xiii.

2, 4. "The dragon gave him his power, seat and great authority." In ch. xvii. he is the beast that carrieth the great whore; and, in ch. xx. he is properly *Satan*, who is bound and cast into the bottomless pit. He is thus identified with these powers, as being the spirit, that inspired and actuated them, in their persecutions, and enmity against God and his church.

Now though it is not probable, that the popish power, so far reduced, as at present, it appears to be, can ever rise into such strength, as to become again a persecuting power, and accomplish the death of the witnesses; yet the dragon still lives, maintains his enmity against the seed of the woman, and is not deficient in means and instruments to carry on the warfare. Through the corruption of religion under the papal hierarchy, he has raised up another power, which is well adapted to this grand object: i. e. the atheistical power, that now predominates through the greatest part of Europe. This may be what is called the *false prophet*, (Rev. xix. 20, compared with ch. xiii. 14.) as it has arisen, and had its great success, under the specious character of reason and philosophy, with great pretensions to illumination, liberality and the general emancipation of mankind, from the tyranny of arbitrary governments, and the restraints of religion; and it has thus progressed, till it has produced one of the greatest tyrannies, that has ever been known in the world.

This is a power, which is well calculated for, and adapted to such a work, and in process of time, it may come to manifest its proper spirit, in opposition to the true religion and the professors of it. It may be justly concluded, that God is much provoked, by the general neglect with which his holy religion is treated, in every place, where it is made known; and also by the formality, hypocrisy, and abuses and corruptions of professing christians; and if he should withdraw his protection, and determine to punish in this manner, an ungrateful people, it may be expected that this will be the agent to accomplish it. God may declare his displeasure against a misimproving people, that hypocrites may be confounded, and that they, "who are approved may be made manifest," by letting loose the enmity of the world against them, without restraint, for a time. Our Lord warned his disciples, that "the world would hate them, and persecute them. There is enmity enough in the carnal minds of men to destroy religion, if they could; and Satan has ways and means enough, to "blind the minds

of them, that believe not," that they will not only reject, but endeavour to extinguish the light of the glorious gospel of Christ. But this enmity appears to be peculiarly malignant and revengeful, in the spirit of infidelity and atheism, wherever it obtains any countenance, in the world, and is encouraged openly to appear.

There is a sentiment expressed in Paine's *Age of Reason*, (a horrible sentiment indeed!) upon which Mr. Scott makes some observations. The sentiment is, 'It is better, far better, that we admitted, if it were possible, a thousand devils to roam at large, and to preach, publicly, the doctrine of devils, than that we should permit one such impostor, or monster, as Moses and the bible-prophets to come, with the pretended word of God in his mouth, and have credit among us.'

Upon this Mr. Scott makes the following observations. "Now, if Mr. Paine could establish a government exactly to his mind, in any country, where men resided, who revered the bible-prophets, and zealously preached the word of God; would this principle allow him to tolerate them? Would he lay no restraints on men whom he deemed such mischievous monsters, and vile impostors; and in case they would not be restrained from preaching, would he not inflict penalties? and if they continued obstinate, would not their contumacy expose them to heavier punishments? and does not this principle ultimately lead to exterminating persecution of all, who adhere to the bible, under the stale pretence, that they disturb the peace of the community?"

Mr. Scott further expresses himself, thus, "I have indeed long avowed an expectation of persecution; extensive and dreadful persecution of real christians, carried on by men, who now talk the most about toleration, candour and liberality of sentiment; and exclaim against the intolerance and bigotry of zealous believers;—Some declarations made by the late king of Prussia, concerning the difficulty he found, in retaining Voltaire and several others within the bounds, which he prescribed for them; certain recent publications of French philosophers, atheists and deists; and the strong passage quoted from Mr. Paine, tend to confirm this opinion; and it is a subject, well worthy the attention of all who sincerely love the bible."

This presents before us a doleful prospect of the state of religion. That the witnesses for it shall be so reduced and slain; their testimonies silenced; and that infidelity and

atheism will become so triumphant, that wicked men will, without restraint, give vent to the native enmity of their hearts in acts of violence and persecution against the friends of religion throughout the world. "Glorious things, indeed, are spoken of the city of God." Ps. lxxxvii. 3. All the prophets confirm our hope of the flourishing and happy state of the church of Christ in the latter days; but before this, it is probable that dismal times of darkness and distress may be expected. "Darkness shall cover the land and gross darkness the people," before the days of light and glory come.

This is agreeable to the methods of God's providence, in great affairs of a similar kind. When he has chosen to make some great displays of his wisdom, power and goodness, in favour of his church, or for the reformation of the world, he has done it in such a way, as to render his work the more conspicuous in the sight of intelligent creatures. It was a time of great darkness, of universal corruption and wickedness, when he brought "the flood upon the world of the ungodly," and proceeded to restore it upon a new and better foundation. When the new world had departed from the precepts of their father Noah, and sunk into the darkness of idolatry and polytheism, he separated the nation of the Jews, with their divine revelations, miracles and laws, to be a light shining in a dark place for the instruction of mankind.—When he sent his son into the world, and set up the gospel kingdom, "darkness had covered the land and gross darkness the people"—and it was a time of dismal popish darkness, when he introduced the reformation, by means and agents so obscure and inconsiderable, that without his superintending providence, they could never have successfully contended with the powers of the world, which were against them.

And it is intimated in prophecy, that he will in such a manner manifest *the brightness of his coming*, to introduce the prosperous reign of Christ in his kingdom upon the earth, foretold in the latter days; that a time of great darkness, with respect to the knowledge of the truth, and of great corruption and wickedness, affecting not only the Jews (as their condition has long been such) but the world in general, shall precede the glorious manifestation. Is. lx. 1, 2, 3. "Darkness shall cover the land and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." The lixth chapter also may have a respect to that same great event. A most calamitous state of the church is described, before this grand interpe-

sition of God in its favour. A time of great wickedness, when "none calleth for justice or pleadeth for truth. They trust in vanity—they speak lies. They conceive mischief and bring forth iniquity. Their works of iniquity and acts of violence are in their hands. Their feet run to evil, and they make haste to shed innocent blood. Their thoughts are thoughts of iniquity, wasting and destruction are in their paths. Judgment is turned away backward, and justice stands afar off. Truth is fallen in the streets equity cannot enter. The truth faileth and he that departeth from evil, maketh himself a prey." This is a sad description of the times. The consequence is, "we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall, like the blind; we grope as if we had no eyes. We stumble at noonday as in the night. We are in desolate places, as dead men. We roar all, like bears; and mourn sore, like doves; we look for judgment but there is none; for salvation, but it is far from us." After this dark description, the Lord is represented, as interposing for deliverance, v. 16. "He saw that there was no man. He wondered that there was none to help; therefore his arm brought salvation unto him; and his righteousness, it sustained him. So shall they fear the name of the Lord, from the west, and his glory from the rising of the sun. When the enemy shall come in, like a flood, the spirit of the Lord shall lift up a standard against him; and the Redeemer shall come unto Zion, and unto them that turn from transgression in Jacob, saith the Lord."

This prophecy may have had a partial accomplishment, at the first promulgation of the gospel, but several parts of it, in both chapters, do plainly point to some great events that are yet to come.

It remains now, to consider whether there are at this time, to be observed any signs and intimations of the approach of such a calamitous state of the church of Christ, in the world?

The present condition of the falling head of the great apostacy; together with the consideration, that the period of this dominion, as mentioned by the prophets, Daniel and John, must be near to a conclusion, might lead us to apprehend that this event, the death of the witnesses, or finishing of their testimony, was also approaching, if it has not in some measure, already come. These are eventful times, and it is the part of wisdom to consider the signs of those things, that are coming to pass, as foretold in the word of God.

Whether the old serpent, who is to be the prime agent in bringing about this event, v. 7. shall accomplish it, by an active persecution, as it is thought by some, or by his more ordinary ways of "blinding the minds" of men, it may be observed, that there are some striking evidences of it already taking place in the world. From what instruction we can obtain of the state of religion in continental Europe, it can hardly be said that there is any religion at all, in the greatest part of it. All those countries, where the popish religion was established, can have nothing, but the remains of that, which was unworthy of the name. When it was undisturbed, it was an apostacy, nothing but external shew; a pompous will-worship; a system of wealth and power; a service, that was paid, not to God or the blessed Saviour, but to images and factitious saints; and now, the great revolutions and convulsions, that have taken place among them, have brought them generally into paganism or down-right atheism.

It would be desirable to obtain, from any who have access to the means of information, some account of the state of religion in the protestant part of Europe. It appears, that there is in some parts of it a considerable zeal for religion; and societies are formed for promoting it, both at home and abroad; but from the known condition of those countries, exposed so long, to the desolating plagues of war; uncertain of what they possess; who shall be their master, or what shall be their condition for any future time; it is not probable, that religion can subsist, in any life or purity among them. It may therefore justly be thought, that, in all the different parts of continental Europe, there are very few testimonies in favour of true religion. The atheistical philosophers and their successors, who began and are carrying on the revolutions there, have but little to torment them, from the prophets. Their triumph is nearly complete. The witnesses give no uneasiness to them, "that dwell upon the earth." They may begin to "rejoice and be merry, and send gifts to one another," on account of their victory.

In Great Britain, and its dependencies, religion is supported by an establishment, which might secure a longer continuance of it, and a greater degree of instruction to the nation, in general. Their established doctrines are a standing testimony for the true religion; but some of their own writers give a very unfavourable view of most of their clergy.

A revival of sound doctrine and some degree of the ancient zeal is said to have taken place among many of them, and which may perhaps spread more and more; but the increase of deism is greatly complained of; and if a revolution should be brought about among them, by any means, where many are discontented, the worst consequences might be expected; all religion and order would be overturned.

In our own country, notwithstanding the revivals of religion, in different places, it may be said that the great body of the people are not religious; and our Lord has testified, that they who are not for him are against him. The leading part in several of the states, are thought to be of this sort. With respect to many of them, they make no profession of religion, but slight its obligations, and seem to feel a degree of gratification and triumph, when religious customs are set aside.

Among those, that make a profession of religion, also, many signs of a declining state of it may be observed. A growing neglect of the bible and of religious instruction—inattention to divine ordinances, public worship, sacraments, family religion, and the sanctification of the Lord's day.—By these ordinances, and laws our Lord has united distinguished, governed and edified his church, from the beginning; and when duly observed it is an evidence of the life and power of religion, the best testimony for Christ, and against his enemies; but when the neglect of them becomes general, it will be a sure forerunner of ignorance, profaneness and infidelity. There is reason, also to apprehend evil effects, from the influence of party spirit, and political divisions, carrying off the minds of men from the uniting influence of religion, and cooling their regards to it, as well as to one another. And if war, (every way destructive war) should take place, it would be peculiarly ruinous to religion among us, as it must be carried on by militia; calling away the best of our people, from the sober employments of domestic life, to scenes of dissipation and horror. Formality and want of zeal in the ministers of religion, will promote lukewarmness and indifference in the people, and may in time, extinguish the light of it here, as it has done in other parts of the world, and especially, as the life of religion depends on God, if he shall withdraw his spirit, then will the beast that ascendeth out of the bottomless pit, easily blind the minds of men, and put an end to religion among them.

Finally, if this event is to come to pass, and to be effected by a persecuting power, there is none so probable, as the atheistical powers, that are rising into consequence in Europe, and which are countenanced by a similarity of principle in many other parts of the world. Power and opportunity are all that are wanted. Malignity and hatred of religion belong to the character. Great pretensions to toleration candour and benevolence may be expressed, but real christians may expect no quarter.

Their victory, however, is to be but short, *three days or years and a half*. While it continues, they exercise it with severity. Their victims are treated with indignity and contempt. Not suffered to live, they are even deprived of burial, v. 9. If this is not to be understood literally, it imports, at least, the great hatred and contempt, with which they shall be treated.

But let us turn our eyes from this sad spectacle, to their quickly succeeding glory. Depressed for a time ; overpowered by the evil one, and his agents ; persecuted and slain, neglected, and treated with contempt ; “the spirit of God enters into them—They rise and stand upright—They ascend into heaven, and their enemies behold them.” They immediately recover all their life and dignity ; rise into honours among the power of the world. Their voice is raised and heard with joyful acceptance. “Great fear falls upon their enemies, who behold them.” Satan’s empire is shaken. The word of the Lord has free course and becomes glorious ; “the mountain of the Lord’s house, is established on the tops of the mountains, and exalted above the hills, and all nations flow into it.” “The kingdoms of the world become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever.”



(FOR THE INSTRUCTOR.)

The author of the following interesting letter was a youth of respectable connections and applied himself to the study of law for a considerable time, in which he was making rapid progress, when being unfortunately invited by a companion to a billiard table, he complied, and being successful in the first attempt, became infatuated with it. He soon repeated his visits ; which becoming daily more frequent, he at length devoted all his time to gaming, to the entire sacrifice of the profession which he had previously chosen.

About this period he joined a debating society in Philadelphia to whom it soon became manifest, that he had imbibed the erroneous and pernicious sentiments of Voltaire and Rousseau, which he was bold to avow on every occasion. At length he provoked a discussion and produced an essay in favour of the above sentiments. But such was the extreme length to which he carried the argument that it was thought right by the society to commit his production instantly to the flames. A vote to this effect was carried on the motion of his very friend to whom he writes the subsequent letter.

Possessed of the above sentiments he engaged in commercial enterprize, and soon lost his property by the convulsions of St. Domingo. After this, he resided in Spain, where he continued two years and then returned with his views unchanged. Soon after, his mind suddenly became depressed and the spirit of the living God powerfully and irresistibly operated on him. After a state of deep and unfeigned conviction of sin, he received the light of the gospel of Jesus Christ, when he immediately wrote to his bosom friend and companion, warning him of the dangerous tendency of those sentiments he had imbibed.

The writer of the said letter is now settled in the western part of our state, and remains firm in the belief of the truth as it is in Christ Jesus. Such were the accounts given me by my friend, who holds the original epistle.

W. S.

March 1st, 1811.

*Extract of a letter from a gentleman to his friend,
shortly after his coming under religious exercises*

After some introductory matter, the letter proceeds—
“ Know then, my friend (for I think you nearer to me than ever) that like the prodigal son, I am seeking to be restored to the favour of my heavenly Father, through the mediation of his son Jesus Christ, whom I have so long turned from, and crucified in my heart. I doubt not that the suddenness of this confession will subject me *even to your* mockery, as I *know* it will to the scorn of the world. The latter is a matter of indifference, or to speak more freely, would increase the contempt and hatred that I bear towards it. Even *your* mockery I think I could bear, if it would not be an evidence to your own condemnation. You may well say, “ Is Saul among the prophets ? ” for I have been a cruel persecutor of christianity ; to a greater degree, I believe, than

any but the holy Spirit had any knowledge of. Few of my friends have known to what monstrous lengths I had gone from the faith which is in Jesus. Thanks to the Lord! I was arrested in the high road to destruction, and have been taught as Saul himself was, that it was Jesus whom I had persecuted. I beg of you to believe me serious, and not to suppose that my imagination is heated, and that I have worked myself into a gloominess, in which I used to think all religious people got lost. Be not deceived. I am in full health, and in my perfect senses, and the only thing that I am astonished at with respect to myself is, that I should have remained so long in a state of utter darkness. In that kind of love which christianity only can produce, let me ask you, my friend, upon what ground you stand? Oh! that I could communicate to you a full sense of what I have been taught in the school of Christ. Oh! that I could tell you how my eyes have been opened to the things of God.

You will recollect, and I have not forgotten, the time when in the volatility of youth we laughed at serious people's affecting to know something, that we in our vain imaginations, could not believe was of any importance. If you continue to possess such sentiments, you now have an occasion to renew the laugh at my expense. But not on my own account but yours, let me admonish you to beware. Deceive not yourself. For be assured that, as there is a God to whom every knee shall bow and every tongue confess, so none can come to the Father but by the Son, whom I had so long ago disclaimed. I know now the meaning of these words, "They have Moses and the prophets; let them hear them, &c." I find by my experience how hardened men get to reproofs, and how apt they are to disregard them; but oh my dear friend! if in you the happy change has never taken place, let not my present call be in vain.

Bearing in mind how very ineffectual remonstrances of a religious kind have been upon my own mind, when in a state of unbelief, (the reason of which inefficacy I am now sensible of) I entertain but faint hopes of arousing others to a sense of their condition. Yet when I reflect upon the great, the important change, in my own mind, and the long and sincere friendship which has subsisted between us, I am tempted, and I trust permitted by the holy Spirit (under whose awful influence I hope ever to continue) to sound an alarm that I fervently pray may not be disregarded.—

Here allow me to say, that I expect you will turn from me with a kind of pity, mixed with triumph, that you are free from any qualms of conscience, and so reason yourself into a contentedness with a lukewarm state of sentiment in religious matters. Alas! how often have I done the same? How can I express myself, to make *you know as I do*, that this reasoning proceeds from the devil. The last you will think a strange phrase, and it may induce you to pity me for hinting, that you ought not to reason about what so seriously concerns us. It was long as deep a riddle to me, but now it appears, like all other riddles when explained, so plain, that I wonder I could never find it out before. What language can I use to persuade you (for convince you I *know* I cannot except assisted by the spirit of the most High God) to be willing to learn things essential, absolutely essential to salvation? How can I make you believe that all the wisdom and philosophy of this world can be of no service in making discoveries of the things of God? Indeed, to me it is evident, that philosophy and sagacious inquiries are the principal cause of the world's ignorance in spiritual things. "Except ye become as little children, ye cannot enter into the kingdom of heaven."

You will think it, no doubt, strange, that I should quote texts of scripture to prove matters to you, after my having been for such a length of time so wise as to lay them altogether aside. But let me ask why I should wish to deceive you? what interest can I have to do so. Alas! if you knew my friend how much I have your welfare at heart, you would be disposed to believe one, who to his sorrow avows, that he was carried by a speculative philosophy far, very far beyond Deism. Indeed I think I never was more fixed in any one opinion, than in a total disbelief of all divine revelation, and for a long time, valued myself for having overcome every kind of superstition and prejudice which I thought had their origin from the old and new testament. I mention this to convince you, upon what a sandy foundation these high flown systems are built. For, notwithstanding I was as firmly fixed in my opinion, as Voltaire himself ever was, I can now declare, that I have no more doubt of the scriptures having been dictated by the Supreme Being, and that it is necessary to salvation that we should believe so, than I have of my own existence.

You must not suppose that I am under any deception in this respect: for I assure you that my belief is founded more firmly than it could have been by reason only. *I know*

the truth of what I say by a clear conviction. This conversion I can really call strange. Oh! if you knew what gratitude I feel towards that Redeemer whom I have so long and so flagrantly offended, for having opened my eyes to see my condition, upon the very precipice of hell, you would feel very little concerned about the trash of this world. And of this change (mark my words!) you, my very dear friend, must be sensible, or lose a blessed eternity.

Let no man flatter himself that the Lord conforms himself to man's wisdom, or that he can save himself from perdition *in any other way than by a reliance on Christ Jesus.* Believe me, I am in my perfect senses when I tell you, that I know these truths as plainly as I know that two and two make four.

I thought I could do no less than write to you as I have done, and trust it will not be a mean of breaking our friendship. But you must not expect to find me, in future, the same as heretofore, and I am afraid you will not relish the too serious society of one who in all the future scenes of life, desires, above all things not to violate the covenant he has made with his God. Our future intercourse depends upon yourself. If you think I am not too gloomy a correspondent, I will willingly retain my place in your affection.

As to my love for *you*, be assured, that it is increased, most wonderfully; for formerly, I supposed that our friendship would end in *death*—now I cannot but hope it will be *eternal!*

Your's with sincerity."

The following is an extract of a letter from the person to whom the foregoing was addressed.

"I am happy to say that my friend (the writer of the foregoing letter) continues stedfast in his religious principles, and that I have the happiness, though he is at a distance of still retaining my place in his affections, and of receiving valuable communications from him as opportunity offers.

Yours sincerely,

J.

Oct. 2, 1810.

RELIGIOUS INTELLIGENCE.

BRIEF NARRATIVE

OF THE

BAPTIST MISSION.

(CONTINUED FROM PAGE 233.)

1802.—This year was introduced by a solemn thanksgiving to God for his great goodness during that which was past, with the baptizing of a tive of the name of Petumber Shingee. He had about a month before read a tract, which had so impressed his mind that he resolved to find out the writer: On the 12th of December 1801, he came to the mission-house and heard the gospel: on the 20th threw away his cast, and on January 3d was baptized. He appeared from the first to be very sincere and decided, and has proved an honourable and useful character. He is since dead.

In the first three months of this year there was much to encourage, and much to try the missionaries. Persons arrived from the district of Jessore for New Testaments in consequence of having read some of the tracts distributed in the preceding October; many were inquiring after salvation; several Europeans were impressed with the reality of religion; Letters on the evidences of Christianity had been published in the Calcutta Gazette, and were now reprinted at Serampore. On the other hand, some very unpleasant things took place among the baptized, which called for a faithful and prudent exercise of discipline; difficulties also arose on the employment of the converts; and cases occurred of husbands whose unbelieving wives refused to live with them.

On the 4th of April, a native who had previously lost cast, of the name of Syam Dass, was baptized. He proved a simple hearted good man, and was instrumental to the conversion of one of his neighbours (Bharut); but died, or was murdered on a journey in the autumn of the same year, about five months after his baptism.

About this time a brahman came to Serampore who lived with DULOL. Dulol is a famous leader of a Hindoo sect. They are a kind of deists, setting light by the superstitions of the country, and by the cast; but making light also of sin, heaven and hell. He said that Dulol sent him to get baptized first, and that he himself would follow, and bring with him an hundred thousand disciples! The missionaries had no faith in this tale: they thought it right however, to pay him a visit. For this purpose Mr. Carey, Mr. Marshman, and Kristno (who had formerly been one of his disciples) set off for Ghospara, the place of his residence. They perceived him to be a designing man living in state upon the credulity of his followers; and full of the notion, that whatever evil we did, it was God that wrought it in us. After a little friendly but faithful conversation, they parted. The only favourable impression which struck them was, that this sect was calculated to shake the superstitions of the country, and so might prove subservient to the gospel.

On May 10th, Mr Ward and Mrs. Fountain were married. Heretofore the marriages had been performed by an English clergyman; but the missionaries having been advised to marry their own people, they, with the concurrence of the civil authorities, drew up a simple form for

the purpose ; and the business was conducted to the satisfaction of all present.

Soon after this, three Mussulmans came from a distance of about sixty miles to inquire after this *new way*. The missionaries invited them to stay a few days and judge. They were very inquisitive, and stated their objections candidly. When the way of salvation was pointed out, they paid great attention, and departed quite pleased with their visit, inviting the missionaries into their part of the country.

Kristno having lost much of his former employment by becoming a christian, the governor was very kind in employing him, and in sending for his children to hear them read. Kristno was also employed by Mr. Rolt. This kindness was the more acceptable, when others, even Europeans, who pretended to be christians, were joining the idolaters in ridiculing and reproaching him.

The native free school, which had been deserted on the first baptizing, began to recover its former state. Its funds also, which were supported by the liberal donations of the friends of the gospel in different parts of the country, exceeded all expectations.

Golook, Kristno's eldest daughter, having returned to her father's house prayed the missionaries to baptize her. After waiting about a month, they complied with her request. She was baptized on June 6. Miss Rumohr also, a German lady who resided at Serampore, was baptized on the 13th. At this time, Mr. Marshman says, " There is a greater number of inquirers than at any former period."

On July 4, four more were baptized ; namely, Peroo, a Mussulman ; Bharut, a Hindoo, whose conversion was occasioned by a conversation with Syam Dass ; Petumber Mitre, a kaist from Jessore ; and Dropdee, his wife.

Mr. Marshman going one evening about this time to the house of Kristno, found them spinning. He upon enquiry found, that what a woman might earn by industry bears as great a proportion to the wages of a man, as the same employment used to do in England. He took occasion from thence to mention the advantages which they, as christians, would derive from industry, frugality and contentment with small things ; adverting to the case of many poor but honourable christians in England, who thus adorned the gospel. This is a necessary lesson here, as their ideas of industry and economy are generally very lax.

Towards the end of this month, a Mussulman whose name was Moorad came from Ponchetalluckphool, or as they usually call it by way of contraction, Luckphool, with an invitation from a considerable number of people in that part of the country to go and preach the gospel to them.

It was determined that Mr. Marshman should go with Moorad. They set out on the 10th of August, taking Petumber Mitre and Bharut with them. Arriving at Luckphool on Lord's day the 15th, they stopped under a large tree, which was the appointed place for hearing. The people came together and received them in the most affectionate manner. Each sitting down upon the grass, they entered immediately on the subject. After having heard with much earnestness for about half an hour, they entreated the preacher to rest, and take some refreshment. He did so, and then renewed his subject. They heard him with great attention, put questions to him as he proceeded, and insisted on proof for every thing ; but all in the most candid manner. The idea of God's hatred of sin being manifested more by the death of his Son, than if the whole world had been punished, struck them sensibly.

Having discoursed four or five hours, Mr. M. observed that they must needs be weary, and proposed to retire to his boat. To this they consented ; but they followed him to the boat, and while he lay down to

leep, were in full conversation with Petumber. In about two hours he rose and renewed his work. Taking these words as the ground of his discourse, "We pray you in Christ's stead, be ye reconciled to God," he described the distance that sinners were at from God; and the insufficiency of all other ways of reconciliation but the gospel. After this they retired to a veranda, where they spent the evening, sitting round and asking questions on Christ, the resurrection, a future state, &c. At nine o'clock Mr. M. retired, full of thankfulness and astonishment at what had passed in the day!

These people, amounting to some hundreds, had for the last fourteen years begun to dislike the idolatry of the country; and attaching themselves to a grave elderly man, as their goroo or teacher, had from that time been inquiring after the right way. Neelo (for that was the old man's name) had taught them "that there was one God, whom he called Father, who alone was to be worshipped; that sin was to be forsaken; and that a farther revelation was to be expected." It was in consequence of his having heard of the missionaries that Moora I was sent to Serampore, to request them to come and visit them. After Mr. Marshman had spent the Lord's day amongst them, as above related, the old man took him aside for private conversation, and appeared to be very averse to brahmanism, and friendly to the gospel as opposed to it recommending it also to his people, as being the revelation he had given them to expect. Many of the people accompanied Mr. Marshman several miles on his return, and seemed to part with him with much reluctance.

"I never saw any Hindoos," says Mr. Marshman, "except Kristno's family, listen to the gospel like these people; time can only discover how they really feel towards it. Their behaviour towards me was very affectionate."

In returning home, Mr. M. called on another goroo, who had nearly twenty thousand followers. His name was Seeb Ram Dass, and his residence at Juggerdandakatty. There was much less pomp and artifice in him than in Dulol; and much less conviction and affection than in Neelo and his people at Luckphool. The general impression was, that they were loosened from the Hindoo and Mahomedan systems, which marked the hand of providence, and might be introductory to the gospel.

On Sept. 4. Mr. Rolt of Calcutta was baptized, and joined the church at Serampore. Upon the whole, many things wore an encouraging aspect. They were balanced however by others of a different complexion. Gokool required to be excluded, and Petumber Mittre to be suspended. On the 25th, Mr. Powell died; and about the same time Syam Dass was supposed to be murdered.

On the 27th, three of the Luckphool people arrived at Serampore, with intelligence of the brahmans having raised a persecution against them. Mr. Marshman soon after his departure had been hung in effigy by them; and these messengers on their setting out were hissed away by the mob. They requested to be visited again.

On Oct. 11th, Mr. Ward and William Carey set out with them for Luckphool. On their arrival they had much conversation with Neelo and his friends, who agreed to set up a school, and proposed building a place for christian worship. During this year Mr. and Mrs. Chamberlain were sent out by the committee to assist in the labours of the India mission.

1803.—This year was introduced with some painful events among the baptized natives. Kristno, though an upright character upon the whole, yet by giving way to temper, produced a schism in the church, which,

had it not been managed with great prudence, might have been of serious consequence. By means of expostulation and forbearance all was rectified.

While these things exercised the patience of the missionaries, they were encouraged by perceiving symptoms of repentance in Gokool whom they had been obliged to exclude; also by the coming of two inquirers after the gospel, Boodhessa and Kristno Presaud. The former was a Mussulman; and had made an eight day's journey, in consequence of having seen a tract. The latter was a young brahman from Dahatta. On Jan. 22d, they were both baptized. Boodhessa being very desirous for some person to go with him to his part of the country, Kristno was appointed for that purpose.

On the 27th Mr. and Mrs. Chamberlain arrived at Serampore. The pleasure with which they were received by the native christians, as well as by the missionaries, was great. "They cannot talk our language," said they, "but we perceive that all our hearts are one: we are united in the death of Christ." Towards the end of this month, besides the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah were finished, and began to be a good deal read in different places. A new fount of Naggree types was nearly completed; and a house was taken in Calcutta for preaching to both Europeans and natives.

In February they speak of "the affairs of the mission growing more and more weighty." Several new inquirers arrived; amongst whom was Sheetarum a sooder, from Bishoohurry in Jessore, and who on the 27th was baptized. The zeal, the simplicity, and the good conduct of this man proved, as will be seen, a great blessing to several of his relations and neighbours.

Gokool having of late discovered much of a right spirit, was forgiven, and on March 5th, restored to communion. On the 6th, Petumber Shingee began preaching to a mixed congregation of Hindoos, Mussulmans, Armenians, and English. After praying a short time with fervour and consistancy, he sat down, and with his hands joined together and stretched out, craved their attention. He then spoke for an hour with faithfulness and propriety, and closed with prayer. The missionaries were pleased and satisfied with his first attempt; and as it was the first sermon from a native, considered it an important era in the history of the mission, and the increase of such preachers to be the grand desideratum for the conversion of the Hindoos.

The duty of a christian native who had more than one wife at the time of his conversion, was discussed about this time. The result seems to have been this, that though the New Testament condemns polygamy, yet where the party has more wives than one at the time of his becoming a christian, he is not required to put any of them away, only that he shall be unqualified for the ministry.

During this month, Mr. Marshman paid another visit to Luckphool, and talked seriously to those who professed to believe in Christ, and yet from fear of temporal inconveniences declined to be baptized in his name. It appeared to Mr. M. from this visit very doubtful, whether the zeal which these people discovered on his first going amongst them, did not arise more from opposition to the power and influence of the brahmins, than from any just sentiments of the gospel.

Lord's day, April 3, was introduced by a morning meeting of thanksgiving to God for his mercies. After breakfast, Sadutsa, the brother of Boodhessa, a farmer; Ram Roteen, a young kaist, of respectable connexions in Calcutta, and William Carey, Mr. Carey's second son, were baptized. In the afternoon it was observed, that they had a lovely company at the Lord's supper; and that their anxiety for converts to Christ was

now in a measure changed into anxiety for those who were already converted.

The next day Kristno Presaud was married to Onunda, Kristno's second daughter. The marriage was conducted much in the same way as Mr. Ward's had been. Mr. Carey, after explaining the nature and ends of marriage, and noticing the impropriety of the Hindoo customs, read certain portions of scripture, and after them the marriage agreement. The parties then joined hands, promised love, faithfulness, obedience, &c. then signed the agreement, to which others added their names as witnesses. A prayer for a divine blessing followed, and the whole was concluded with a temperate and cheerful repast of raisins, plantains, &c. The day following they had a supper at the house of Kristno, the bride's father, where all sat down together without distinction of colour or country. This to spectators was a new thing. It was begun and ended with prayer and praise, and afforded a glorious triumph over the cast.

On the 25th, Sheetaram arrived, bringing with him his sister Oomaree, and two other persons; namely, Golamee, a Mussulman, and Kye-mee, a Hindoo widow, who were desirous of hearing the gospel. During this month several of the native brethren, as Kristno Presaud, Ram Roteen, &c. went into the villages to talk with the people about Christ. They were treated with abuse, but bore it with christian meekness, telling their abusers, that they "only did what every sect did, who whether Hindoos or Mussulmans, were allowed to perform their poojhahs in the streets; and that insults, stripes, and even death were good for them, so that God by them did but turn their hearts."

On the first of May, Tazoo, a mussulman from Barrobazar, Radhamonee, a Hindoo woman from the same place, and Oomaree the sister of Sheetaram, were baptized. The missionaries thought favourably of the two other persons who came with Sheetaram; but owing to some circumstances, which did not affect their character, their baptism was deferred. Those who were baptized, after being commended to the grace of God returned to their own homes. Kristno Presaud, the young brahman, delivered his first sermon in Bengalee, much to the satisfaction of the brethren. A letter from Chinsurah informs them of the death of a lady who had been one of Mrs. Marshman's boarders, and that there was hope in her latter end.

On the 3d of July, Bhoyerub or Bhyrub, a young koolen brahman, from the neighbouring of Calcutta, and John formerly a mussulman, of late called a Portuguese, were baptized. Soon after this, Sheetaram returns, bringing with him Golamee and Kheymee, who on the 19th are baptized.

In August a new and improved edition of the Bengalee New Testament was begun, as only six hundred copies remained of the first impression.

In September, Kristno visited Luckphool and Bishoohurry. On his return he gave a pleasing account of Sheetaram's walk in his family.—The four members at Bishoohurry observe the Lord's day, and meet for worship. Others also come in an evening, and sit and talk with him.—Sheetaram is a mild inoffensive character, greatly respected; and though unable to read, yet is very active in recommending the Saviour.

Mr. Ward's health being impaired by too great an attention to business he this month took a journey to Dinagepore, accompanied by young Fernandez, Kristno Presaud, and Ram Roteen. They preached at many places. Kristno Presaud addressed his countrymen with much earnestness and fluency. They found Mr. Fernandez full of love and good works towards the natives. He supports a native school, and administers much relief to the afflicted poor.

During the last three months some very improper conduct was found to have taken place among the younger branches of one of the families of the christian natives, and in which some of the elder branches were more or less implicated; but, by a faithful and persevering use of discipline the parties were about this time restored to a right state of mind, and to the fellowship of the church.

For several weeks past, Gokool seemed to be drawing near his end. His mind was steadily fixed in the faith of Christ. On October 7th, he died. "About two hours before his death, says Mr. Marshman, he called the native brethren round him to sing and pray. He was perfectly sensible, resigned and tranquil. Some of the neighbours had been trying to persuade him to employ a native doctor; but as all their medicines are accompanied with heathen incantations, he refused them, saying, he would have no physician but Jesus Christ, "How is it, said they, that you, who have turned to Christ should be thus afflicted?" My affliction, replied he, is on account of my sins; my Lord does all things well. Observing Komal to weep (who was a most affectionate wife) he said, Why do you weep for me? His tranquil and happy end has made a deep impression on our friends. They say one to another, *May my mind be as Gokool's was!*"

As this was the first christian native who had died, it was the desire of the missionaries to set such an example of christian burial as might be favourable to the gospel. A decent coffin was made for him by Kristno, lined at his own expense, both inside and out, with white muslin. A great number of people being assembled, they sung an hymn; after this two of the missionaries and two of the native brethren took up the corpse, and with the assistance of two others carried it to the grave. Mr. Marshman addressed the spectators. They appeared to be much impressed by the love which christians discovered to one another even in death, and with the difference between this and throwing their relations half dead, into the river, or burning their bodies with perhaps a solitary attendant.

On the 23d of this month (October) a brahman from Assam, near Boutan, having been two or three months at Serampore, and professing to believe in Christ, was baptized. His name was Pudmu Nabhu.

On the 2d of November, Sheetaram and Golamee arrive, and bring with them an elderly man whose name is Kobeer. After tarrying awhile, they depart, leaving him, at his own desire, to hear more about the gospel.

In December, Sheetaram returns to Serampore, and he and Kobeer prevail on Mr. Marshman to visit their neighbourhood; to which he consents, minding to take Luckphool in his way. On the 23d he set out with them, and took Kristno with him. At Luckphool they were received as usual with kindness. Neeloo, the old goroo, Sooker Bishes, Torribut Bishes, Moorad, &c. have some christian notions, and support a christian school amongst them; but are afraid to appear openly on the side of Christ. Mr. M. discovers much heathenish error in the conversation of old Neeloo and finds them all disbelieving in future punishment, and holding with universal salvation. Coming to Bishoochurry, where there are four members, they are received with great affection, and have a congregation, gathered by the previous invitation of Sheetaram — From thence, accompanied by Sheetaram, they depart for Arenda, the village of Kobeer. On their way they call, according to promise on some who had been to hear the preceding evening, where, in the yard of an aged and respectable farmer, they preach with much pleasure to about seventy people. Arriving at the house of Kobeer, they find him to be the head of a family of more than twenty persons, greatly respected.

After preaching and conversing with many people, they, accompanied by Kober and Sheetaram, return to Serampore.

During this year the Society presented a copy of the New Testament, and of the Pentateuch, to his majesty, by the hands of Robert Bowyer, esq. His majesty was pleased graciously to accept of them, and to direct that his thanks should be given to the Society. During this year also a plan was laid for translating the Scriptures into various other eastern languages.

(TO BE CONTINUED.)

Five Missionaries from the London Society, viz. two males and three females, are now in Philadelphia. They are destined to Vizagapatam and Surat; and with the other five at New York from the Baptist Missionary Society will very soon embark for Calcutta.

LETTERS FROM INDIA.

A letter from the Rev. W. Ward, to a gentleman in Philadelphia, dated Serampore, Nov. 8, 1810.

Your favour of the 10th of May I received with great satisfaction, and beg you will receive my sincere thanks for it. I know your great love to the cause of our adorable Redeemer, and that you are not kept in the trammels of a Sectarian love. One blessed effect of the millenium will be, that the showers of divine influence will be so copious, that they will wash down all those embankments that have separated us, and then we shall hear no more of the disgusting quarrels so prevalent among professors of religion. The Lord hasten it in his time. At present let our ears and hearts be open to the voice of Jesus in his word, but above all when he says, "Love one another."

I am more and more convinced that glorious times are near, and that the amelioration of the state of mankind by the gospel, is making great progress, however shocking the state of things may be in many parts. Much was to be done in the visible church, and much is yet to be done there; but I see much doing: christians (whose banner is that of love) are more united; the principles of the gospel are becoming better understood, and more than all the rest, the precious bible, that pure river of life, proceeding out of the throne of God and of the Lamb, is running through the churches and purifying them. Yes, my dear brother, it is the bible that is to purify the nations, and when professing christians shall think by the bible, feel like the bible, and act like the bible,—the business will be accomplished, and shouts will be heard from heaven, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." "For ever and ever," not for a time, as he did during apostolic times and a little after, and then gross darkness covered the earth; but "forever and ever."

The news here is, we are walking in harmony. Things at the different stations are more or less encouraging.

We have lost sister Robinson, and two brethren of the London Society, viz. brother Des Granges at Vizagapatam, and brother Brain at Rangoon.

The translations are progressing. We hope to have the Hindoos-
thane and Mahratta New Testaments out in a short time. We are
beginning to print the Burman, Seiku, and Telinga New Testa-
ments.

A church of near thirty members (all natives) has been raised in a few
months in Jessore two days journey from hence.

We expect to baptize twenty at Calcutta very shortly. Susannah
Marshman, aged twelve years, was baptized by me a few days
ago.

I remain, &c.

W. WARD.

*Extract of a letter from the Rev. W. Ward, to Capt. B.
Wickes of Philadelphia, dated Serampore, November 8,
1810.*

I received your welcome letter a little time ago, and thank you for it.
I am very sorry that our society should not have written to you for so long
a period; but I am sure it does not arise from any thing but the want of
opportunity; and that the embers of love only want stirring up and blow-
ing into a flame.

I send as a token of our love, and as a more complete account of our la-
bours than could be given any other way, the circular letters from the
beginning. These are the documents from which our society draws mat-
ter for the Periodical Accounts.

I bless God, that my own health as well as that of my family, has been
so mercifully continued. I think I see myself more than ever undeserving
of such, yea, of the least mercy; and I hope I am looking out daily for
the summons to enter the river. The Lord prepare me for changing
worlds. I shall leave the mission in his hands, who has all hearts, all
talents, in his own power. Oh! for power to trust him with my all; but
the pride of my heart is such, that I want to arrange, to provide, to
see all that is to take place after my death in that concern which I have
been pursuing during life. When our actions are not absolutely sinful,
but partake more of foolishness than crime, I suppose our adorable Re-
deemer smiles at us, sometimes for our foolish anxiety about future events,
sometimes at the wisdom in contrivance upon which we value ourselves,
and sometimes at the amazing trouble we take to build a fabric for fu-
turity of loose bricks without mortar. "Foolish creatures," perhaps he
is ready to say, "and is there not more stability in what I have pledged
myself to do for you and yours, than in all your fabrics of atoms?
what is your contrivance, or energy? I have infinite wisdom and un-
bounded power to bring into the accomplishment of the promises I have
made to you.

"All things on earth and all in heaven
On my eternal will depend."

My dear, dear brother Wickes, pray for us and get as many American
christians to pray for us, as you can. We want the showers of divine
influence. Some of the stations have scarcely had any increase this
year. Upon the whole we have great reason to cry: God hath done
great things for us, but death is mowing down whole fields of tares,
binding them in bundles, and casting them into the fire.

I am, my dear, dear brother,
Most truly thine.

W. WARD.

Extract of a letter from the Rev. Dr. Carey, to the Rev. Dr. Rogers of Philadelphia, dated Calcutta, November 16, 1810.

MY DEAR SIR,

It was only yesterday that I heard of a vessel's being ready to sail to Philadelphia. As it is, I shall briefly drop you a few lines, to inform you of such of our circumstances as I am able to recollect.

We have lately been called to mourn the loss of sister Robinson, who was removed from us by death at Dinagapore. She had been ill for some months, and brother Robinson, who is engaged in a mission to Boutan, had brought her to Dinagapore, for medical assistance, where he was called to mourn her loss.

The Lord continues to bless his cause in this country, with evident tokens of his grace. I believe there have been only two ordinance days (we communicate monthly) since the beginning of the present year, in which we have not had the pleasure of receiving some person, or persons into the church. On one occasion, seven were added, and I believe ten persons are now coming forward to make a public profession of faith in our Lord Jesus Christ. A spirit of christian love and unity prevails among us to a good degree, and in every respect, we have reason to rejoice in the goodness of the Lord towards us. The first Lord's day of last month, brother Marshman's eldest daughter (scarcely thirteen years of age) was publicly baptized: she has been evidently on the side of the Lord for these last two or three years. May this be the forerunner to other instances of the like nature, in our own family.

Brother C. Carapet Aratoon has been very successful in Jessore, a district east of Calcutta. Ten persons were lately baptized there at one time. Our brother J. Peter was sent, the beginning of this year, to Balasore, in Orissa, to attempt the planting of the gospel there. The Lord has blessed his labours, and already there is a small church formed in that place. He is diligent in his work, and the Lord gives him encouragement. These two brethren are of the Armenian nation, and were by the church at Calcutta, set apart to the work of the ministry.

Brother Chamberlain's ministry was, last year and the year before, remarkably blessed among the soldiers at Burhampore, a military station near his residence. An expedition against the isle of France lately sailed from this place, which included a Baptist church of thirty members in full communion, (raised there under his ministry) with a brother set apart to the pastoral office among them. Five other young men, members of the church at Calcutta, who are in another regiment, also went with them. Should they succeed in taking the island*, I trust they will immediately erect the banner of the cross there, and invite sinners to believe in the crucified Saviour. It is probable that brother Chamberlain will remove from Cutwa to a station up the country, perhaps Delhi or Agra; but of this I cannot now speak with certainty. It is our wish that he, with a brother about to be called to the ministry by the church at Calcutta, should attempt to introduce the gospel into the country of the Seiks. At present some obstacles are in the way; but I trust they will eventually be removed.

Brother Mardon at Goamalti and brother Moore at Patna, have had but little success. Brother Fernandez at Dinagapore, has not entirely

* Since taken.

been without some tokens of the gracious approbation of the Lord in his work. Dinagepore and Sadamah being near to each other, it is thought that brother Fernandez can superintend them both, and therefore intend to remove my son William, from Sadamah, to Cutwa, when brother Chamberlain leaves it.

Brother Chater arrived a few days ago from Rangoon with sister Chater who is in a weak state of health. That country is in a miserable state as far as relates to its political affairs; but there are many encouraging circumstances relative to the mission there. They study the language with success, have written one or more small tracts in it, and translated a part of the New Testament into it, and I believe they are beloved by all, both rich and poor, great and small. Two valuable young men were lately sent thither by the London Missionary Society; but one of them (Mr. Brain) has been removed by death. The surviving one, Mr. Pritchett, is now with my son at Rangoon.

Yesterday evening three persons were accepted by the church for baptism; six proposed for the next month, and ten mentioned to the church as persons who wish to be proposed then. This day I had several new inquirers besides those above mentioned, and hear of others who begin to look towards Zion.

Yours, very affectionately,

WM. CAREY.

Extract of a letter from the Rev. Dr. Carey to the Rev. Dr. Staughton, Philadelphia, dated Calcutta Nov. 16, 1810.

Dear Brother,

I have written to Dr. Rogers particulars of the state of the mission and the success of the gospel in these parts, and therefore suppose I need not repeat to you what I have written to him. I shall mention to you what I have omitted in my letter to him.

The Burmans, among whom Brother Chater and my eldest son are employed to preach the gospel, crucify malefactors, particularly thieves, and sometimes use red-hot nails to fasten them to the cross. Their criminal laws are horribly sanguinary and cruel. Sometimes the wretched creatures, who are condemned for real, or imaginary crimes, are ripped up, and their yet palpitating entrails devoured by the vultures, or other animals, before the miserable victims are entirely destitute of sensation. A letter, which I received lately from my son, informed me of a circumstance, which, I am sure, will afford you pleasure, as it did myself. Some weeks, perhaps three or four months ago, my son, who has studied medicine and surgery, on a visit to his patients, saw one of these wretched victims writhing on the cross. He immediately resolved to attempt the obtaining of his pardon and saving of his life. Without going home, he therefore rode the nearest way to the house of the viceroy, when he found that he had resolved upon the death of the unhappy man, who had been apprehended among a gang of thieves. As a proof of his determination and to avoid the receiving of any petitions in his favour, he had retired to his private apartment, into which no one is allowed to enter. The case, however, admitted of no delay, and as my son attended his daughter, who was ill, he had the privilege of access to any of the apartments in the house, whenever he might have occasion to visit his patient; he ventured therefore to enter. The method of petitioning among the Burmans, is to demand and declare that you will take no denial. My son therefore presented his request for this poor man's life, and declared that he would not leave the place, till the request was granted. The viceroy observed that he could not dispense with the laws, and that he had retired to his apartment to avoid importunities.

My son replied, that he had, on that very account, ventured to enter. The viceroy at last told him, that if he would promise never to intercede for another, the man should be taken down. This he refused; but still urged his request. At last, after about half an hour's solicitation, he yielded and sending for his secretary, ordered him to write an order for taking down the man. This order was to pass through all the forms of office, but was executed as expeditiously, as could reasonably have been expected. He then rode off to the place of execution; but when he arrived there, no one of the officers attending the execution, would read the order without a reward. He reasoned with them a good while, but to no purpose, the poor man writhing in agonies just by him. At last he was constrained to offer them a piece of cloth worth twelve or fourteen rupees. On which they read the order, and took down the man, after he had been nailed to the cross upwards of six hours. The poor victim had just strength enough to turn his head and thank his deliverer. Felix then took him home, dressed his wounds, and attended him with care. He is now nearly well, and lives with him, to whom, indeed, he is bound by the Burman laws, as long as he lives. He is a young man, scarcely twenty years of age.

Brother Chater, who returned about a fortnight ago, says he believes there was not another person in the kingdom who could have procured the poor man's release.

Dec. 7. There are twenty three persons now either proposed or mentioned to the church here, as desirous of entering into church fellowship. I expect they will all be baptized within another month or two. The Lord has lately given witness to the word of his grace, and is still carrying forward his work, among us in a very encouraging manner. Brother Chamberlain with Brother Peacock (lately called to the ministry in this church) is going to attempt planting the standard of the cross of Christ in Hindoostan, and Brother Robinson with Brother Cornish (also for this church) is gone to Boutan for the same purpose. May our gracious Lord vouchsafe success to these new undertakings.

In the translation of the word of God we go forward in a regular manner. To what have been delivered already to the public, I hope by the end of the year to see added, the pentateuch in Sangskrit, the prophetic books in the Orissa language, and the New Testament in the Hindoosthanee and Mahratta languages. The printing of the New Testament is also more or less advanced in Chinese and Guzzerattee. We are about to begin the printing in Telinga language and the Burman. We have translated the whole of the New Testament, and two or three books of the Old into the first of these; but as our late Brother Des Granges, of the London Missionary Society, had translated Matthew, Mark, and Luke into that language, it is desirable that Brother Des Granges' translation should be printed, to remain as a memorial of his labours of love; they will therefore be printed immediately. The translation into Carnata is in the same forwardness with the Telinga, and may be printed with the same types. We have lately begun a translation into the language of Cashmeere, and hope, ere long, to begin the work in the language of Assam.

These are the outlines of the most considerable things going forward among us, as it respects the cause of our Lord Jesus Christ. Upon the whole we have abundant cause for encouragement, and I am encouraged. Our Brothers in the church of England have not been without encouragement, and upon the whole, I think, the progress of the gospel in this country has exceeded the most sanguine hopes of its warmest friends. The Lord blesses the labours of some of our native brethren in a very great degree, particularly, those of our Brother Krishna, and of our Brethren Carapait Aratoon, and John Peter, who, though of the Armenian nation, speak Bengalee as their vernacular language.

WILLIAM CAREY.

The following is a transcript of a minute of the Presbytery of Carlisle, made at Shippensburg, April 11, 1811.

"The Presbytery, learning that *Praying Societies*, of late, have been instituted in various places within their bounds, and with promising appearances of success, and highly approving such societies, as tending, under a divine blessing, to promote the interests of vital religion, do recommend it to all the congregations under their care, to institute and encourage such societies, as far as their circumstances may render the same practicable."

ON SAMUEL MILLER, ESQ.

Pause ye great ones ; pause and view him,
Seek the Saviour, whom he found :
Mark his shining track, pursue him,
Scatter blessing all around.

Let the spirit that inspir'd him,
Work abundantly in you.
Let the heavenly zeal that fir'd him,
Warm your hearts and keep them true :

Let religion, Christ's salvation,
Over vain pursuits prevail.
Genius, learning, wealth and station,
Throw your influence in her scale :

Truth and righteousness shall flourish,
Tho' you all your strength oppose.
Faithful men the church shall nourish,
She shall blossom as the rose :

Her Redeemer is most gracious,
Who can paint his matchless worth !
To his saints, his name more precious
Is, than ointment poured forth.

Is he not the God of nature ?
We should live to him alone :
What's the tribute of the creature ?
'Tis but rendering him his own.

Worldly comforts soon may leave us,
Sooner still their relish lose,
God and judgment may bereave us
Of the blessings we abuse.

Jesus is the summum bonum,
To him every blessing trace :

In their hearts, his people own him,
Lord of nature and of grace.

What tho' sin and sorrow pain them,
'Till the heav'nly race they win,
He is able to sustain them,
Sweeten'd sorrow cleanses sin.

MILLER, on his breast reclining,
Sought relief from none beside ;
See him rais'd above repining,
Tho' by pain severely try'd.

See him consecrate his treasure,
Talents, influence and fame,
To his heavenly Master's pleasure ;
To his use from whom they came.

In the prospect of celestial
Worship in the higher court,
Farting with the church terrestrial
Mark his care for her support.

Love to men of every station,
Melts his heart in kind concern ;
How he longs for their salvation,
How his Christian bowels yearn !

See him look on all around him,
With benign solicitude.
The love of Jesus strongly bound him
Earnestly to seek their good.

Thus he honours God, his Saviour,
With his last expiring breath :
In this dying saint's behaviour,
Mark the influence of faith.

See his tender partner weeping ;
Mingle tears of grief and joy.
Well she knows he is but sleeping ;
Nothing can his peace annoy.

O what heav'nly consolation
Now pervades her faithful heart !
Join'd in Christ, divine relation,
Souls, thus wedded, never part.
A.

it may be perused and re-perused at pleasure; and the truth may thus flow through a great variety of channels. An intimate and respected friend has for some time endeavoured to do good in this way: and what can be done, may be learnt from his practice. He always keeps by him a store of tracts of different kinds, and suited to different characters; and he pays particular attention to character in the distribution. He gives them to his poor neighbours, and to people who call at his house. When he walks out, he tries to get into conversation with those he meets, and puts a tract into their hands. He gives them to children to read to their parents. When he travels, religious tracts are a necessary part of his baggage. If he see a person walking along the road, who is likely to listen to instruction, he reaches him a tract. At every turnpike he hands the gate-keeper one; and wishes him God's blessing with it. When he comes to an inn, he puts a tract into the hands of the waiter, the servant-maid, and the hostler; the driver never fails to have two or three. If he saunters about the town, he looks into the habitations of the poor, and talks kindly to them, and gives the parents or the children one or two of his little books, with an affectionate wish that God may bless them. When he stops at a friend's house, he presents them to the children and servants. Besides these personal distributions, he sends parcels of his tracts to ministers of his acquaintance, and other friends in the country, for them to distribute in a similar manner. When it is considered, that a tract given by a friend recommends it to an attentive perusal; and when by a stranger, excites curiosity to see what it contains; and that each of these tracts may be read not only by the person who receives it, but by four or five more who compose his household; and that it may be lent from one family to another; we may form some idea how extensively divine truth is disseminated by his means. What one person does, others may do; and if every christian, according to his abilities and opportunities, were to exert himself in this manner, how many in the course of a year might learn the method of salvation by Christ, and be excited to seek after it under the preaching of the gospel, who in all probability would not have heard of it in any other way!

Not in the enumeration of advantages, should it be omitted, that the distribution of religious tracts *forms an excellent accompaniment to other means of doing good.* If in the intercourse of life you meet with a person who appears teachable and desirous of instruction, what can be more

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proper, after you have discoursed with him, than to say, "Here is a little book which will give you distinct information on the subject; Read it again and again, and pray to God for his blessing." When by conversation you have impressed a person with a sense of the importance of divine things, would it not conduce greatly to rivet the impression, if, at parting, when you observe him loth to leave you, a tract be put into his hands, with these words, "My friend, this will more fully explain what we have been talking of; it contains the truths of God." Should there fall in your way, a man distressed in mind, and inquiring with tears, "What must I do to be saved?" can your pious counsels be better followed up than with a tract to read at home, directing the wounded soul to the blood of Jesus, which cleanseth from all sin? Has a person been awakened under the ministry of the word, and afterwards brings his complaints to the preacher, who with the tongue of the learned knows how to speak a word in season to him that is weary; would it not be a very proper method of dismissing the inquirer, to give him a tract which will, when he is at a distance from ordinances or pious friends, refresh his heart with the same precious truths which he felt so much adapted to his case? How beneficial the practice here recommended would be in all these, and many other instances which might be adduced, must be obvious to every one concerned for the welfare of immortal souls.

In addition to these advantages and as a practical confirmation of them, *the happiest effects have resulted* from the practice recommended. Nothing has the weight of facts: to fair reasoning, therefore, it is of use to subjoin examples. If any should say, "I am not convinced by your arguments;" they cannot controvert matters of fact. Two instances came within the knowledge of an individual who is a warm advocate for the distribution of religious tracts, which he had from the lips of the persons themselves.

(TO BE CONTINUED.)

The address to a candidate for Missionary labours mentioned in our last, has been left out of this number for the sake of presenting to our readers the interesting letters from India. The address shall appear in our next number.

ERRATUM.

In some copies—for *privately*, in the last sentence of the life of Samuel A. Miller Esq. page 287, read, *previously*.